

LUTHERAN



ADORATION OF THE SHEPHERDS

THE LUTHERAN
PHILOSOPHICAL
THE LIFE

Year-End Issue
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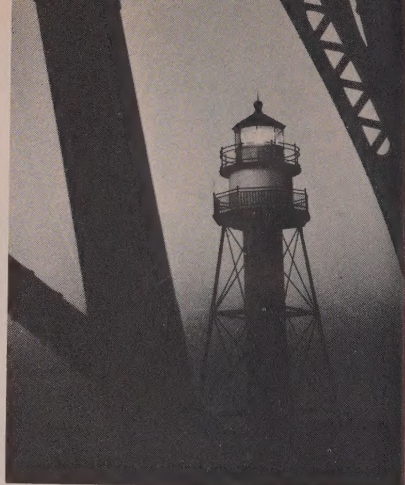
The Light in the Dark

THE LADIES of the local art guild were having their annual exhibition. One of the paintings was a winter scene. It showed trees laden with snow and a dreary, dark house.

One of the visitors spent a long time looking at the picture. "It's just the thing for my living room," he said. "The color scheme is good and the scene is well done. The only thing that bothers me is that it's such a sad picture. It's gloomy and I don't think I could live happily with it."

THE ARTIST was deeply concerned, because she wanted to sell the painting. "If I changed it a little, would you buy it?" she asked.

The prospect promised to consider it further and she went to work. A stroke of golden yellow paint put a light in the window of the house. With a few more deft strokes, she showed the light streaming out onto the snow.



THE EFFECT was almost magical. was no longer a gloomy, dark scene. held a promise of comfort and good cheer—a warmth amid the cold setting.

The birth of Christ provided a similar light for a dark world. Without Him there would be only dreary gloom. Because He came there is "light for those who sit in darkness and in the shadow of death."

—A. P.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK . . .

● "YEAR-END ISSUE," we call *The Lutheran* this week, which means there won't be any next week. To provide a holiday without stress and strain for people who work on this magazine we drop one week from our production schedule. We'll be back on Jan. 3. The hundred-or-so people who have a part in bringing you *The Lutheran* 51 weeks every year wish you a "merry Christmas and a happy New Year"—if you don't mind us using an expression that isn't original with us.

● IT'S ALWAYS interesting to read about how life goes on even now in the little town of Bethlehem, where Lutherans are busy distributing food to impoverished Arabs. Dr. Robert Kinsey pastor of Trinity Church in Ashland, Ohio, describes in "Good Will in Bethlehem" what he saw during a recent Christmas season in Jordan.

● ADVANCE CHAPTER of a 1962 book is "Go without hate," by Kurt Molzahn, a ULC pastor in Philadelphia who describes how Christmas came to prisoners at a federal penitentiary where he was one of them in 1942.

● DR. STAUDERMAN of *The Lutheran* staff has written a Christmas piece this year ("The finest Christmas ever") and Pat Carlson, an Illinois housewife, describes emotions at the church school Christmas celebration ("The best of agony").

● FIRST REPORT from *The Lutheran's* correspondent at the World Council of Churches assembly in New Delhi, Dr. Edwin Bracher, is published this week, and Anne Jordheim in "Christmas beyond the wall" is thinking of friends and relatives in East Germany whom she left behind when she came to America.

● COVER PICTURE: famous Nativity scene by Spanish artist Bartolome Murillo (1617-82).

THE CHURCH IN THE NEWS

Christmas, 1961

The joyous message of Christmas could not be confined to the churches or limited by walls. It was everywhere. In countless towns and cities, gifts and messages of cheer were brought to people in hospital beds, in institutions, even in prison. On radio and television and in the press, voices of praise and good will crowded out the more somber news.

Merchants benefitted from Christmas shopping, which U.S. Secretary of Commerce Luther Hodges estimated to be

running about five per cent ahead of last year. Crowds gathered in the stores gaped at lavish Christmas displays, like the "Christmas Cathedral" at Wanamaker's in Philadelphia (*see photo*). Store officials said about two million viewed the pageantry, presented six times daily from Thanksgiving to New Year.

Lights and carolers were featured in Boston's annual Christmas Festival. Bethlehem, Pennsylvania, lights and decorations attracted the usual throngs. Across the world, Bethlehem in Palestine (*photo below*) was visited by pilgrims as usual, but only a few miles away the barbed wire and bristling guns on the Arab-Israeli border were a reminder of the unresolved tensions of the world.

Carols are legal

Touchy public officials feared the "religious origin" of Christmas might be a breach of church-and-state separation. In Hamden, Connecticut, School Superintendent David Wylie acceded to a Jewish Council request, ordered schools to "put down" singing of carols and to elimin-



CHRISTMAS IN BETHLEHEM
Pilgrims center around Church of the Nativity, said to be built on the spot where Christ was born. Millions of pilgrims visit here each Christmas. Site of manger is marked by a star on floor of grotto beneath church.

The Lutheran



CHRISTMAS IN A PHILADELPHIA DEPARTMENT STORE
Shoppers watch holiday display at Wanamaker's

porations with a religious motif." Hundreds of irate citizens stormed a special school board meeting, threatened cuffs before police intervened. The board rescinded the superintendent's order and apologized that there was no "intent to eliminate Christmas" or to be "anti-religious."

In California, District Attorney Keith Olsen of San Mateo County ruled that singing "Silent Night" in schools was not a "practice of religion" or a violation of state law. In Boston, Santa Claus and a firm defender in Roman Catholic Archbishop Thomas J. Riley. The archbishop saint was helpful in developing "the theme of beneficence" and did not detract from the religious aspects of the holiday, he said.

In West Germany, television stations were to be off the air from 6 to 8 P.M. on Christmas Eve, the traditional time

for family celebrations in Germany. Later programs on Christmas Eve would be of a religious nature, network officials said.

Council calls for peace

Nations should be willing to "run reasonable risks for peace," the World Council of Churches' assembly at New Delhi declared at the close of its 18-day meeting. There must be mutual trust in order to achieve disarmament since no inspection system is foolproof, the resolution said. "Those who would break through the vicious circle of suspicion must dare to pioneer."

The appeal, presented to the assembly by Dr. Nathan M. Pusey, president of Harvard University, called war "a common enemy" and "an offense to the nature of man." It asked governments to "renounce the threat of force. This calls for an end to the war of nerves, to pres-

tures on small countries, to the rattling of bombs."

A "decisive first step" toward disarmament would be an end to nuclear testing, the resolution suggested. It called for a "positive program for peace" through "war against poverty, disease, exploitation and ignorance."

Russian entry defended

With few negative votes, the assembly had received into membership 23 churches, including the Russian Orthodox Church whose headquarters are in Moscow. The increase brought council membership to 198 churches in 60 countries.

The Vatican radio admitted that Russian membership in the council "will strengthen Christianity" in the Soviet Union but warned that the Communists would use the church's membership as a platform for political propaganda. In the U.S., the Rev. Thomas F. Zimmerman, superintendent of the Assemblies of God and president of the conservative National Association of Evangelicals, called the Russian Church's admission a "Trojan horse."

To answer objections expected from fundamentalist groups, the 150 U.S. delegates at the New Delhi meeting drafted a statement to American churches defending admission of the Russian Orthodox group to the council. To have barred the Russians on political grounds would have betrayed "the essentially Christian nature and purpose of the World Council," the message said. It pointed out that the Russian Church "under intense and unrelenting pressure and persecution has maintained Christian worship in its land." No Russian churchman had indicated that he would "compromise" his faith, it added.

Council membership would aid the Russian Church in its "heroic struggle"

to keep Christianity alive in the Soviet Union, it said.

Dr. Fry is re-elected

Dr. Franklin Clark Fry, United Methodist and Lutheran World Federation president, was unanimously re-elected chairman of the 100-member Central Committee of the World Council at a meeting following the close of the assembly. The Central Committee is the council's governing body between assemblies. Dr. Fry was first elected chairman at Evanston, Illinois, in 1954.

Dr. Fry's election also makes him chairman of the WCC's executive committee. The committee has 22 members including the council's six honorary presidents.

Dr. W. A. Visser 't Hooft, who has been general secretary of the council since its formation in 1948, was re-elected for a full term, but told the Central Committee that he would retire in 1965. His successor could plan the next assembly, tentatively scheduled for 1967.

Lutherans sent 73 delegates representing 31 affiliated churches to the New Delhi assembly. Observers and guests brought the total Lutheran participation to about 250.

Highlights listed

Major assembly business had to do with the merger of the International Missionary Council into the WCC as its Division of World Mission and Evangelism, bringing together the two main ecumenical organizations.

Among other notable actions, the assembly—adopted a plan advocating Christian unity through co-operation between churches rather than by union into a single ecclesiastical organization.



NEW PRESIDENTS OF THE WORLD COUNCIL*

condemned violations of religious
erty.

enounced racial discrimination and
-Semitism.

iffened the doctrinal basis for mem-
ship by adding belief in the Holy Trin-
and in the Bible as essentials, instead
requiring only recognition of "Jesus
ist as Lord."

Mindszenty may be freed

Leading Roman Catholic opposition
when the Communists took over Hungary
after World War II had been Cardinal
Jozsef Mindszenty. In a "show-trial" in
1956 the Reds convicted the prelate of
treason, espionage and currency manipu-
lation, sentenced him to life imprison-
ment. During the abortive Hungarian
revolt in 1956, the cardinal was freed
from prison. When Soviet troops crushed
the revolt, he took refuge in the U.S.
Legation at Budapest. He has since been
living in a three-room apartment on an

*Photographed after their election at New
York this month are Sir Francis Ibiham of
Sierra Leone, Dr. Martin Niemöller of Germany,
Archbishop Iakovos of New York, Arch-
bishop Arthur Michael Ramsey of Canter-
bury, Dr. David Moses of India and Dr.
Charles C. Parlin of New York. Dr. Ibiham
and Dr. Parlin are laymen.*

upper floor of the legation building. Red
police keep a 24-hour watch to seize the
cardinal if he sets foot outside the lega-
tion grounds.

Two years ago Premier Janos Kadar
described the cardinal as "an old fox
holed up in the legation building" and
said he could stay there "until he goes
directly to heaven or possibly to hell."

A haven closer than heaven or hell
dangled as a possibility this month.
Deputy Premier Gyula Kallai told a news
conference that Hungary is ready to nego-
tiate "the Mindszenty problem" as part
of a deal to gain U.S. recognition. "We
have made proposals along these lines,"
he said. The U.S. has not sent an am-
bassador to Hungary since the Kadar
regime took over in 1956, but is repre-
sented in Budapest by a charge d'affaires.

If the regime releases the cardinal, he
will be expelled from Hungary, observers
said. The cardinal, who is 69, has de-
clared that he would never leave the
country.

Vatican Council set

Pope John XXIII had in January,
1959, announced plans for a council of
Roman Catholics from all parts of the
world—the first such council since 1870.
In recent months a papal commission has

been preparing plans for the council.

The Pope said this month that the council would open late in 1962, probably in December. He said the sessions would be interrupted to permit the 2,000 bishops to return to their dioceses for Christmas, but would be resumed early in 1963. He expected the council to run for several months.

Early reports had hinted that the major concern of the council would be reunion of all Christians, but plans have been modified, the Pope indicated. He stated that a purpose of the council would be to modernize "forms and methods" used by the Roman Catholic Church. He said that in addition to doctrinal matters, the council would discuss such issues as modernizing nuns' attire and the garb of priests in some countries where ankle-length cassocks are still used for street wear.

Court to judge school prayers

New York State's Board of Regents had proposed a "nonsectarian" prayer for use in school classrooms. It suggested to school boards that children and teachers begin the day by saying, "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country."

A group of parents in New Hyde Park, Long Island, who had originally challenged use of the Lord's Prayer in schools, took the issue back to the courts. They claimed the prayer was "religious instruction on public school property" and a "form of coercion" on their children. The parents were Jewish, Unitarian and "non-believers."

New York's Court of Appeals, highest state tribunal, rejected the protest. Pupils could be excused during the prayer, the court said. "Belief in a Supreme Being

is as essential and permanent a feature of the American governmental system as freedom of worship, equality under law and due process of law," it held, adding that to declare prayer unconstitutional would "be in defiance of all American history."

Doggedly the parents' group pressed their protest, appealing to the U.S. Supreme Court. This month the Supreme Court agreed to consider the constitutionality of classroom prayers. The case will probably not be heard until spring.

Roman Catholic wealth listed

Next to the U.S. government, the Roman Catholic Church is the biggest landowner in the District of Columbia, according to a report in *Church and State*. The church owns approximately 50 percent of all private tax-exempt land in the nation's capital. Roman Catholic schools and colleges alone hold 333.6 acres valued at an assessed value of \$31 million. Church buildings occupy an equal amount of land. Total value of Roman Catholic owned property in the capital district was given as \$87.5 million.

The periodical, which is published by the Protestant and Other Americans Union for Separation of Church and State, estimates total tax-exempt property in the U.S. owned directly by the Roman Catholic Church at "about \$11 billion."

Lutherans use airwaves

At least 2,000 radio broadcasts and 600 telecasts produced by U.S. Lutheran groups are being presented in the U.S. and Canada each week, a meeting in New York was told. The meeting, called by the Division of Public Relations of the National Lutheran Council, included radio and TV spokesmen from the National Lutheran Church—Missouri Synod.



STAMP OF THE YEAR

Evangelist Missionary Doctor Albert Schweitzer honored by stamp issued by African Republic of Gabon. Collectors of Religion on Stamps Society chose it as the 1960 stamp with a Protestant theme.

United, Augustana and American Lutheran churches.

Widely seen television programs include the Missouri Synod's *This Is the Word*, the ULC's *Davey and Goliath*, and the NLC's *Light Time*, the group heard. *Light Time* is presented weekly by about 200 stations.

Top radio program is Missouri's *Lutheran Hour*. Also heard over many stations are the ULC's 13-week segment of *Protestant Hour* and the weekly *Lutheran World News*.

The meeting had "no official status," said the Rev. Philip A. Johnson, NLC public relations director. Participants compared notes on problems and discussed strategy for the future."

new missions

Added to United Lutheran Church missions during 1961 were 57 mission congregations, the Board of American Missions was told at its meeting this month. Dr. Donald L. Houser, executive secretary. With 70 new fields entered this

year, Dr. Houser predicted that 75 congregations could be started next year.

In 1960, the BAM had organized 71 congregations and entered 55 fields. The average since 1945 has been 51 new congregations per year.

Stepped-up mission housing program has enabled the board to aid in constructing 116 churches, 62 parsonages and in buying 85 building sites, Dr. Houser reported. A total of \$20 million had gone into building programs. More than \$7.5 million of this had been provided by board loans and grants, he noted. "Right now 110 ULC congregations in the U.S. and Canada are erecting new churches," he said. "We will start between 100 and 115 building programs in 1962."

The board adopted a record budget of nearly \$6 million for 1962, re-elected Dr. Harold T. Rasmussen of Minneapolis to his fifth one-year term as president.

And so forth

Martin Luther's residence at Eisenach, in Germany's East Zone, attracted more than 37,000 visitors during 1960.

Conference of European Lutheran Minority Churches will be held at Prague, Czechoslovakia, May 14-19, 1962, if the Czech government grants permission. Previous conferences took place in Austria in 1956 and in Poland in 1958.

Arab youths are being trained as auto mechanics in a vocational school operated by the Lutheran World Federation north of Jerusalem in Palestine. Other LWF vocational schools train carpenters, blacksmiths, shoemakers and blind workers.

Clergymen may not be forced to reveal confidential information in District of Columbia courts, a new law adopted by the Congress and signed by President John F. Kennedy provides.

WASHINGTON

By ROBERT VAN DEUSEN



RED CHINA AND THE UN

THE BIG DEBATE which had been postponed for ten years erupted in the General Assembly early in December. The question whether the Taiwan government or the Peiping regime should represent China in the UN finally came to the floor.

Year after year the U.S. had succeeded in keeping the item off the agenda by getting the UN to approve a year's postponement. But each year the margin in voting was smaller, until it became evident that even the allies of the U.S. would no longer support the delaying tactic. This year the U.S. bowed to the inevitable and agreed to a full discussion.

As the debate began, the outcome was in doubt. About half of the member nations were thought to favor Red China's admission. Whether the Communists would win depended on whether the issue was decided to be procedural or substantive. The former needs but a majority for a decision, the latter a two-thirds vote.

THE SEATING of a delegation is usually a procedural matter. But the political implications of the admission or the banning of Red China are so far-reaching that many felt a two-thirds vote should be required. The opening salvo in the debate was over a resolution which would characterize the seating of the Chinese delegation as an "important question." If this resolution passed, the chances of Red China getting the necessary two-

thirds majority vote would be very slim.

Part of the political maneuvering involved the new African nations. A group of former French colonies known as the "Brazzaville group" had made an informal bargain with Nationalist China. If the Taiwan regime would refrain from vetoing the admission of Outer Mongolia, thereby avoiding a retaliatory Russian veto of Mauritania, the African countries would vote that the admission of Red China was an important issue.

Deeper issues

UNDERLYING the fireworks in the General Assembly there were deep-rooted issues which involve the nature and function of the UN and the direction of long-range U.S. foreign policy. Many thoughtful Americans were asking questions:

Should the UN membership carry the connotation of moral approval, or should it move toward universality?

Would not Red China be more amenable to the pressure of world opinion if it were in the UN, where basic issues are discussed under public attention?

If the banning of nuclear weapons ever reaches the stage of substantial agreement, would not a treaty be meaningless unless Red China is included?

With world opinion running increasingly against the U.S. on this issue, might be wise for the American delegation to state the terms on which it would agree to Red China's admission. There might still be time to extract some important concessions, such as relinquishing of Red China's claim to Formosa.

Communist China is bound to play a major role in international relations during the next half-century. To deal with this emerging power successfully, the U.S. will need to develop a creative strategy in Asia which will challenge the leadership of the giant of the Orient.

Where Christ was born



Good Will in Bethlehem

*"O little town of Bethlehem,
How still we see thee lie!"*

Minister of Social Welfare who has his office in Amman, the capital of Jordan.

PHILLIPS BROOKS had been with us that hot September day, he would have described Bethlehem as being "still." Impatient confusion was on every side. Five hundred families were waiting to talk to our Lutheran World Federation representative; the braying of the donkeys added to the din. Our LWF staff were helping the United Nations to distribute surplus flour to the poor people of Bethlehem — about 57 pounds per person every three months. Most of them had been waiting before the break, to receive the package and to be sure that their names were included on the official list put out by the

WHEN DAVID was fighting the Philistines, he longed for water from a certain well: "'O that some one would give me water to drink from the well of Bethlehem which is by the gate!'"

Three loyal men, risking their lives, went through the line of the Philistines and brought back the water. But David refused to drink the water. "He poured it out to the Lord." The water had been brought at the risk of death to three men; it was far too precious to drink.

Water is still precious in and around Bethlehem. For the last four years there

BY ROBERT S. KINSEY

has been a drought. Milk trucks bring drinking water into Bethlehem every day, a project subsidized by UNRRA. The drought has taken bread from the mouths of the 500 families who come for surplus flour.

ON OUR WAY to Bethlehem, our guide pointed out the spot where Holman Hunt used to sit. In his memory, his widow has placed a stone bench there. To the right are the buildings of a Greek monastery situated near the border between Israel and Jordan.

The Jordanian army now occupy the buildings not to pray but to guard. Near Holman Hunt's bench, a tank stands ready, a grim reminder that there is only an armistice in the Holy Land.

RACHEL DIED near Bethlehem as she gave birth to Benjamin. *Genesis* tells us about "Rachel's tomb, which is there to this day." (35:20.) Mary and Joseph would have passed the tomb as they journeyed "to be registered at the city of David."

Today the road is nicely paved and across from the tomb is a modern Texaco station. Today the Holy Family could make the trip by car!

Thirteen miles south of Jerusalem, modern Bethlehem is situated on a limestone ridge. White houses on the side of a small mountain accommodate 15,000 people, most of whom are Christians.

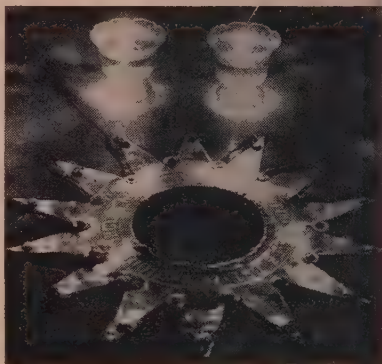
There are many bell towers and many men in red turbushes who are eager to guide you and especially eager to lead you to shops where souvenirs are sold—camels carved from olive wood, crosses from mother of pearl, vases of basalt, a volcanic stone from the Dead Sea.

The guide in a red turbush hustles the tourist to the Church of the Nativity, the traditional spot of the birth of our Lord and Savior.

You have to stoop to enter a doorway which is only four feet high. The dome was made small centuries ago so that horsemen could not ride into the church and disturb the worshipers.

When you get inside, you find yourself in a basilica that looks the way a church was built when Christianity was young. There is a rectangular nave, 110 feet long and 70 feet wide, with two rows of columns on both sides, 48 columns of red stone.

Flights of stairs to the right and left of the chancel lead to the cave beneath the altar. Here the birth is supposed to have taken place. Under the altar in this underground cave, there is a silver star; an inscription in Latin around the star reads "Here Jesus Christ was born of the Virgin Mary."



WE LUTHERANS can stick out our chests! There is a Lutheran Church in Bethlehem. What an appropriate name—"Christmas Lutheran Church!"

The dome is marked by a shell-shaped star. Christmas Lutheran Church has a membership of over 400 Arabs.

To the rear of the church we were shown a school for boys, kindergarten through the sixth grade. Two hundred twenty boys are enrolled; 25 per cent of them are Moslems. After the Sec

President Frank-
Clark Fry dis-
tributing LWF relief
in Jordan in 1959



World War the school was directed by LWF; in 1954 the German Lutheran Church again took over operation and is charging \$90 a year tuition.

Outside Bethlehem is Shepherds' Field, a spot where the shepherds may have been watching their flocks on that first Christmas. The field is enclosed with a stone wall; the YMCA has built a one-story hotel where lodging and food may be had. After eating a picnic lunch in the dining room, we walked back to the hill in the hill where the shepherds could have lived to keep out of the cold and

Near Shepherds' Field, Lutherans, represented through LWF, are busy teaching, preaching, and feeding! The small village near the field is named Beit Sahur. The Lutheran school, kindergarten through sixth grade, enrolls 200 boys and girls who are fed every noon. In addition to these pupils, 250 refugee children receive hot soup and bread.

Daily chapel services are held in a newly erected chapel. On Sunday the service includes the adults.

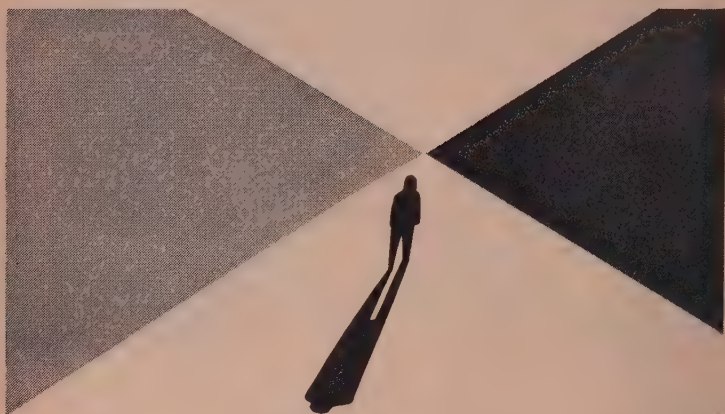
OUR THOUGHTS go back to that first Christmas night when Jesus was born in a manger, possibly a stone one. This one who was destined to become the Bread of Life was born in Bethlehem, a name which means house of bread.

This one who was destined to become the Water of Life was born in a town which today has had a shortage of water for four years—short not only on water but also on the Water of Life.

In Christmas Lutheran Church the gospel is preached in Arabic by Lutheran Arabs. In both Bethlehem and in Beit Sahur the little children, whom he loves, are educated and fed. At Beit Sahur the refugee children are given a hot meal every day in the name of him who was also a refugee child in Egypt.

On this Christmas may we remember in prayer our Lutheran brothers there in Bethlehem and the vicinity. May we remember that the gospel is being preached, the little ones are being clothed, fed, and educated, and that all these deeds of mercy are being done in the name of the Holy Child of Bethlehem.

Go Without Hate



In the fall of 1942, a middle-aged Lutheran pastor became a prisoner in the federal penitentiary Lewisburg, Pa. He had been sentenced to ten years for conspiracy in a spy case. After the war he received a full and unconditional pardon from the President of the United States. Today, Pastor Molzahn recalls some of the experiences of those years that led up to a memorable Christmas Eve in prison.

BY KURT E. B. MOLZAHN

THERE WERE ABOUT thirty-five of us in the block, mostly mature men who went about their daily routine in a deliberate way and kept aloof from population as much as possible. It was considered the best way to get along if you wanted to "keep your nose clean."

Inmates who were too friendly were

likely to be suspected of making improper advances, or they were likely to become involved in other's affairs. Though I am inclined to be friendly, I learned to walk the length of the corridor looking neither to the right nor to the left.

Among us were two bankers, one a friend from J-block, the clerk to the assistant warden, who had transferred shortly before I did, and the other

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arian of the medical library, which I frequently visited. The second was past my. He had a massive jaw and head and carried himself with great dignity. In conversation he chose his words slowly and with care. He was doing twenty years and had been in Lewisburg more than six, and the outside world receded from him. He had no children, his wife had never visited him, and their correspondence had long since ceased. He was a forgotten man.

I found him a fine, rather well-read fellow, and we discussed many subjects, among them the effect of the Reformation on western Christianity. Since he was a Roman Catholic, we had different views on the subject.

SHORTLY AFTER I became a resident of B-block, he was called in for a hearing before the parole board. He was interested in the results of his hearing, of course, but had no burning eagerness to get out. Then to his surprise, in August he received notice that he had been granted parole. Usually there was a considerable time between the date of notice and the date of release, but in his case the parole

was to take effect within twenty-four hours.

He was brought face to face with the outside world so suddenly that he was thrown into a panic. His impassive dignity disappeared and he babbled like a child. He seemed incapable of doing the simplest things necessary for his departure. We had to lead him around and direct him on each mission.

He became desperate, visited the warden, and besought him to get his parole deferred, but that was impossible; a decree of parole is final. Once it takes effect the United States Government ceases to provide you with board, lodging, clothes, and service. You are an evicted tenant. So he had to go out. I can imagine him stumbling into the outer world blinking like an owl in daylight.

AFTER HE WAS GONE the Manager (of the baseball team) moved into his end cell, and I took the one adjoining his. Across the corridor from me was the Army Tank, and from his window he could look down on the tower over the entrance gate and see the inside door. The Army Tank would contemplate it and say, "We all pass through that door twice, once when we come in and once when we go out. The space between those two passages is just time, filled with restless bitterness. Already I've done seven years. I wonder if I'll ever pass through that gate again."

The Killer, who lived two cells down the corridor, was doing life. To him time had no meaning at all. He was a great hulk of a man with the mind of a child. He had a Bible over which he pored. I could see him sitting hunched in his chair, the book open on his knees, his great index finger following the lines and his lips forming the words. He would sometimes come to my cell and ask me

This article is excerpted from the book "Prisoner of War" to be published next spring by Muhlenberg Press. Author Kurt B. Molzahn was

born in Germany, came to the U.S. in 1924, was ordained by the Susquehanna Synod, taught briefly at Susquehanna University and served at St. Paul's Church, Johnstown, Pa., and Old Zion Church and St. Thomas' Church, both in Philadelphia, before being called as pastor of Germantown's St. Michael's Church after its merger with St. Thomas' congregation in 1957.



to explain the meaning of phrases that troubled him, and he put many questions to me about God, his love, his wisdom, and his capacity for forgiveness.

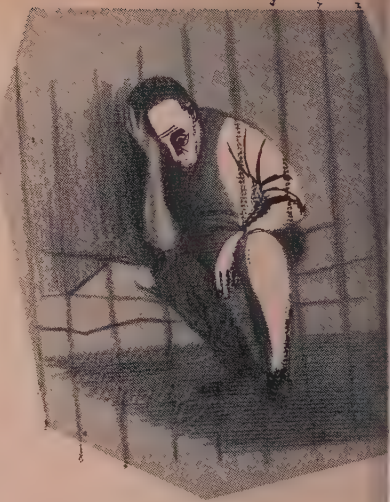
Then he might say, "Why should God want me to be here? Why should he want me to do those things that brought me here? Do you believe I'll be forgiven?" They were awkward questions to answer.

THE KILLER's original transgression of the law had been swallowed up in the offense he committed when the officers came to arrest him. He must have exploded in a flaming wrath, for two men were killed before he was captured. I suppose he was like that too when he killed the German sailor, but as I saw him he was quiet and easy to get along with.

And there was something wistful about him, as if he were puzzled by questions he could not answer. But there were other times when he would sit in his cell, immense, immobile, and brooding. Those who had seen more of prison life than I shook their heads and assured me, "He won't make it. Five years more, maybe less, and he'll need a different kind of cell. He needs watching. If he went mad he could be as dangerous as a bull elephant."

The Manager had for a long time been one of my closer friends. His assignment was that of an administrative clerk, and he had organized the baseball teams as a volunteer activity. He was a quiet efficient fellow, about forty years old, and in population he was trusted and popular, even though the task he had taken on was not easy.

There was an infinite variety of disputes to settle, any one of which might develop into violence. He balanced the teams, chose the umpire, acted as the



court of last resort, and carried on with firmness and a minimum of words. Of course, the Killer was behind him, but he never needed protection.

HE GOT A CERTAIN satisfaction out of holding a position of importance and inspiring improvements for stockade, but the underlying purpose of it all was securing parole. In managing the team he was co-operating with the prison administration by helping maintain order, and he felt sure it would help him with the parole board. He was eager to get out, although the only person with whom he had contact in the outside world was his sister. His parents were dead, and his wife had long since divorced him.

He had been sentenced for holding a mail truck. The other four members of the gang, including his older brother, had never been caught. The Manager drew a double sentence on the theory that he could reveal, if he chose, his brother's whereabouts. At least that was his interpretation of his 25-year stretch and the injustice of it—for he did not

now where his brother was — never
ceased rankling.

There is always an element of injustice
which each sees in his own case. To one
it may be the conviction itself, to
another the length of the sentence, and
to a third the fact that he had been
asked on to be prosecuted while others
guilty went unmolested.

A NUMBER OF MONTHS after I had
opened up residence in B-3, at the October
session of the parole board, the Manager
attended his hearing. In the long pause be-
tween the hearing and notice of the de-
cision he carried himself with outward
ease, but he was taut with longing.
Finally the answer came: "Parole de-
nied."

On the day he got his notice I came
in pharmacy for a brief period of
time, looked into his cell, and saw him
slumped in his chair with his head in
his hands. He made no move or sound
even I spoke to him. I guessed his
trouble and went in and sat down on
the edge of his cot.

He knew I was there; and after a while
he lifted his head, and I saw that his
face was distorted and that, though his
eyes were directed at me, they were see-
ing something else. Then he broke into a
torrent of words. He damned the parole
board, the government, the officers of
the jail, the court that sentenced him,
and the God that made them and him.

"And I like a goddam fool co-operated!
helped make it easy for them. What a
fool I was! Now they can laugh at me
as a sucker. But I'll show 'em. I'll
throw something into that baseball crowd
it'll start a fight they'll hear on the
outside. They won't be able to keep
it one inside the walls. It'll shut every
cell and lock every gate. They'll pay for
this. God, how they'll pay for it!"

I WAITED UNTIL the torrent slowed and
faltered and stopped, and he sat there
staring at nothing, utterly miserable and
dejected. Then I started to talk. I sup-
pose we discussed things for an hour or
more. It really was not so difficult to
get him straightened out. He was a rea-
sonable fellow and when we were through
he was prepared to swallow his bitter-
ness so no one would know of it. I had
given him a chance to pour it out and to
argue himself back to reason.

His conduct after his disappointment
was watched closely by the administra-
tion. He carried on as before, which was
counted strongly in his favor. I had now
become sufficiently accepted by the prison
administrators to be asked my opinion
about the attitudes toward the jail au-
thorities of inmates I knew. About the
Manager I could say truthfully that the
denial of his parole had been a bitter
disappointment, but that he had recovered
his poise and could be trusted.

Not so long after, I saw the Swede
go out, and then the Kid, both on "good
conduct" terms. They were called upon
to sign a pledge of good behavior for
the remainder of their sentence. As I
well knew, the Kid (a conscientious ob-
jector who had once gone on a hunger
strike for his convictions) would sign
nothing, but he was gone, and the story
went the rounds that the warden had
signed for him saying, "I'm his official
guardian and sponsor anyway."

MY THIRD CHRISTMAS in jail, that of
1944, drew near. I stayed in pharmacy
until nine o'clock on Christmas Eve, and
when I entered the cell block I noticed
decorations in the long corridor; at the
far end were several tables about which
were gathered some twenty men. The
tables were also decorated and bore cakes
and a pot of hot chocolate (taken, I

learned, from the officers' mess while the officers graciously looked the other way).

When I came up to the table I was saluted with the greetings of the season, and the Manager asked me if I would say something befitting the occasion. I told them as simply as I could the familiar story of the Nativity and spoke of Christ born as a man who grew up in a world that came to hate and fear him.

WE TOO, whether rightly or wrongly, were hated and feared by the outside world. But he did not return hate for hate. He too suffered at the hands of the world, and yet he forgave. If we should ever return to the outside, we should go into it without hate.

Then I told them the story of "*Silent Night*," of the priest who wrote the words

and his reason for writing them, and of his friend, the organist, who composed the music overnight so he could play it for the priest at morning service. Then we sang "*Silent Night*"—rather we intoned it. The quality of our singing may have been dubious, but it had an emotional appeal I shall never forget.

Our guard, disturbed by the unusual sound, appeared at the retaining gate. He was an elderly man, as well liked by the prisoners as guards could expect to be. The Manager spoke to him reassuringly: "It's all right, Papa, we're not planning a jail break."

You may understand why I wrote my letters to my wife that one could find good souls in prison, men who were better than the outside world thought them to be, and that God might be found in this place too.

Closer Than Hands and Feet

IT WAS SAID of Pope Pius XII that although he used his telephone constantly, it was a one-way line: "no one can dial the Pope." Many people would say that this is one of their principal problems with God. Frequently they do not seem to be able to "dial him," to find him, to communicate with him, to reach him. So frequently God seems far away, impersonal, unreal, a figment of the wistful but yet unbelieving imagination.

But again at Christmas it is different. For thinking of the star which hovered low above the cattle shed at Bethlehem, reading of the baby born on the stable hay and cradled in a manger, listening with the shepherds while the angel hosts sing forth their songs of prayer and praise, hastening with the Wise Men as they cross the moors and mountains, suddenly we understand what it is that makes this time of year so warmly meaningful for all the sons of men. It is nothing less than God. It is nothing less than God stooping down to touch the earth and bless it with a promise and a pledge. It is nothing less than God so dwelling awhile in man's presence that it could be said he was nearer to man than breathing and closer than hands and feet.

At Christmas I have only to ask, and it is given me; only to seek and I find; only to knock, and the door is opened. At Christmas I have only to lift up my eyes to behold the star of God's justice or look at a sleeping baby to be sure of God's love.—ROY PEARSON in *Preaching the Nativity*, edited by Alton M. Motter (Muhlenberg)



The Finest Christmas Ever

BY ALBERT P. STAUDERMAN

You can be scared to death inside and outside bomb shelters. The Christmas star alone promises release from fear

SOME PEOPLE BOB happily along on the surface of life. No matter what may happen, they go through the motions expected of them. They've been trained to be happy at Christmas, so when December comes around they begin to make noise that sounds like Merry Christmas. They send you cute cards with little dogs or tipsy Santas on them, and might be the ones who buy mink-covered openers.

There's another group that may try to conform to custom by acting glad when the occasion demands. But underneath is cold terror that chills their blood. There's no joy in their hearts, their hands are icy, their muscles tense with fear.

A lot of people fall into this group these days. A pastor told me that he's never had so many calls from people who were disturbed by fears and anxieties they could not understand. Not even during the war had there been so much inexplicable terror, he said.

MOST OF US BELONG to a third group. We are neither thoughtless nor terror-stricken. We know the horrible wrong that exists in the world, the indescribable suffering some people must undergo, the social injustice, the political turmoil. But above and beyond the smog that blankets

so much of the earth we see the stars—perhaps, specifically, the Star of Bethlehem.

The Psalmist had good advice when he said, "When I am afraid, I will trust in thee." The Bible is full of expressions like "Fear not," "Be of good courage," "Be not afraid."

And there's good reason for this emphasis. From earliest times, men have been gripped in terror—fear of darkness, of demons, of despots. Our fears are scientifically more advanced, but they affect us the same way the howl of a wolf affected our caveman ancestors.

If we want to overcome the fear that stalks the earth, we cannot rely on material means. People can be scared to death in bomb shelters as well as outside of them.

AS THE Star of Bethlehem lights the sky again at this season, we need to hear the advice that appears on the pages of Luke's Gospel: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."

It's this Christmas message that gives us a basis for reasonable joy. God has given us a Redeemer, salvation, freedom from sin and victory over death. The symbol of this triumph came into a hate-



"GREETINGS!"

In rain, shine, hail or snow

We poor garbage men got to go.

We get your garbage collected quick

And then you have no room to kick

Wishing you a Merry Christmas and
a Happy New Year,

Your garbage collector.

*(This envelope may be given to collector
or placed with can.)*

filled, terror-stricken world when the star first shone over Bethlehem. This season should be a reminder that it is still with us.

Even in this kind of a world we can have the finest Christmas ever if we stop thinking about ourselves and begin thinking of others. We can increase the joy when we forget about getting and think about what we can give. This is the season for giving, for worship, for helpfulness, for good will, for peace—and those could very well be the five points of your personal Christmas star.

CHRISTMAS is for giving, not for getting. Might that not make a change in your Christmas list? How often people turn the custom of giving into a ritual called "exchanging gifts."

Real gifts are like those the Magi brought the young child. They are given without any expectation of return, and bear no relation to the "season's greetings" gifts that have become unofficial taxes from which there is no escape.

In one community the garbage collectors leave an envelope with every household. Imprinted on it is the legend:

PERHAPS IT'S THIS shot-gun element in some of the Christmas giving that has soured us. There's an antidote for this, however—the giving that comes freely from the heart, rewarded only by the knowledge that what is done is good and by the glow of happiness we can picture in the eyes of those who benefit.

It may be trite to talk about the need for worship, helpfulness and good will at Christmas. These are qualities that are needed every day of the year. The beauty and the message of love that come at this time may serve to remind us of the need for these things, but surely they should not be confined to any season.

ONE IMPRESSION this season seems especially to make on everyone is the need for peace—peace in our hearts and with our fellow-men. The prophecy of Isaiah who called the Christ the "Prince of Peace" may be the source of this. The angels' message of "Peace on Earth" echoed over and over to keep it prominent in our thoughts.

The Magi "returned to their own country by another way" in order to keep the peace, according to the first Christmas story. Their example provides a good idea for us in today's world. We must have to turn out of our normal path to accept alternates, in order to achieve peace. It happens in our lives every day; it can happen in world affairs.

The very fact that the "world in solemn stillness lay" to hear the message of Christmas enables us to try to establish peace in our own hearts. This is the essential start. The peaceful quiet that must become yours sometime on Christmas Day when the excitement has worn off offers a good opportunity. Perhaps it will come in the candle-light church, if there is a moment of stillness and prayer. Perhaps it will be at your fireplace as the embers glow to light the room for the children are safely asleep.

PEACE COMES ONLY by pleasing God. When a man's ways please the Lord, he teacheth him to be at peace." The first place is that in our own hearts, the turmoil stilled, the fear conquered, the fears and love of God again regnant. The second circle of peace is among our own family, in our own neighborhood. If we do not live in peace with each other, why should we expect nations to do so?

IF IT'S DRAMA you want, watch a Sunday school program. Of course, don't expect it to happen onstage. There may be a bit of drama among the actors—the panic, rigor mortis, giggling spasms, a case of uncontrollable itch. But the real drama is played out by the audience. That's where emotions break out despite frantic efforts to keep them in check, where people are gripped, aching and wracked with nerves and expiations.

THE THREE-YEAR-OLDS come on first in a thin line of a dozen, in pink dresses and patent leather shoes; bow ties and charming pot bellies, strung across

But the peace within can spread to become peace everywhere. Even the most pagan nation falls under the spell of Christmas, it seems. Even in East Germany and in Moscow (although there it comes on Jan. 6) the message of good will resounds in some fashion. Let them speak of "Father Christmas" or "Saint Nicholas" or whatever they will, the spirit of the season will weave its wonders.

Trees and homes in countless numbers will be decorated at this Christmas season. Many of us will enjoy this annual chore with its anticipation of the happy season. But the beauty of tinsel is nothing compared with the beauty of a Christian life, shining with good deeds.

We can decorate our lives this year—stop thinking about ourselves and our fears and our troubles, and start thinking of what we can actually do to bring a blessing to our fellowmen. When we do that, we are really preparing for the best Christmas we have ever had.



BY PAT CARLSON



the stage. They're supposed to sing, "Away In the Manger."

At first sight of the audience, eleven of them are struck dumb. The twelfth, a little blond, wavers on in lonely heroism. At the finish, an agitated woman in the second row has lost one shoe and somehow wedged the other through the

folding chair in front of her. Congratulatory looks are beamed at her.

I am without envy, for I'm in line with the one in the middle, who manages, "The litt-ul Lord Jesus, lid down he feet head," before surrendering to silence. She's mine.



THE FOUR-YEAR-OLDS are next. They accomplish a minimum of sound and recognizable tune. A young father leans forward in his chair with a baby falling off his lap. He mouths the words encouragingly for his little girl, making rising motions with his hands as her voice falters away. She carries on clear through to the end.

He has the baby safely clutched between his ankles now, his grin is permanently fixed and he's lost all consciousness of the people around him. What he's going through is something like Hannibal, triumphant, as the last elephant is shooed over the Alps.

The five-year-olds come on and start us with a blast of brave-new-world-kindergarten confidence. Two sweet

ended parents wring their handkerchiefs
and another bites methodically around
and around her wedding ring.

THERE'S THE grandmother who rises
with each high note of the trumpet solo
and the father twisting his pants cuffs as
Ernie Elkhorn catches his shepherd's
staff in Jimmy Nielsen's striped dish-
towel headgear and goes trailing off-stage
with it.

Then there's the mother who tries for
a view of the stage by hanging head
down and peering up from under the
curtains. That's me, attempting to recognize
my six-year-old by her shoes. I know
she had her head stuck in the manger,
but what did she do with her feet?

Another scene takes place in a jumbled
Bethlehem, where Susan and Danny have
lost their airplane after running out
of gas. Kevin Bjornson is the innkeeper,
trapped in his mother's denim drapes.
They've either flown back two thousand
miles, or decided the machine age has no
time barriers, for his opening line is,

"We're out of gas, too, but do go and
see the wonderful thing that has hap-
pened in the stable."

Kevin says, "We're out of gas—" and
draws a blank. After three tries, he's
still out of gas. Brave and purple, Mr.
Bjornson prompts from the back row,
"—TOO! BUT DO GO AND SEE THE WON-
DERFUL THING THAT HAS HAPPENED IN
THE STABLE!"

TALK ABOUT SUFFERING! Nobody but
a playwright on opening night goes
through agonies like this.

There they stand, these sudden stran-
gers, exposed behind the stage lights,
publicly mute and awkward, shuffling
and bumbling, with the biggest eyes since
Bambi.

Why don't they ever look like this at
home, so full of bloom and promise, so
beautiful, so fetching, so clean? Sunday
school programs are electrified with
enough melodrama to palsy the stoutest
nerves, and more: they're love stories,
charged with timeless passion.





Central Secretariat, New Delhi

Voyage to New Delhi

BY EDWIN BRACHER

A JET FLIGHT west from the United States to India to attend the World Council of Churches Assembly in New Delhi is more than the usual experience of rapid travel from one country to another. The counting of time is confused as the plane speeds west and passes the international date line. The weather varies greatly in a short time as the plane flies northwest to Anchorage, then southwest to Tokyo, Hong Hong and Calcutta.

But more disturbing is the apparent reversal of the normal order of things. The course of history and the migrations of mankind have been from east to west. The frontier was always westward, and we in the United States have been accustomed to think that the last frontier had been reached at the edge of the

Pacific Ocean. To reach the ancient land of the Far East one had always to go "back East."

Now in a flight beyond the western frontier one is surprised to find in the ancient East a land alive with change in almost every sphere of life. To the new Far East we who call ourselves the West have come, not by going "back East" but by flying West to India. And mingle with the East we find the West.

THE SOCIAL CHANGE in India may be noted in the modern housing we enjoy during the assembly in contrast to poor housing of the common people. Our new and comfortable Indian bungalow is one of a number of such buildings in a growing colony or suburb of New Delhi known as Green Park.

These are modern homes for prosperous Indian families, of solid brick



World Council convenes at Vigyan Bhavan

East Meets West in India

construction, stuccoed and having decorative panels of stone or faced brick and floors of smooth, varied-colored terrazzo. Each home has a central court to provide ventilation in the summer, and is surrounded by a walled garden with flowering trees, marigolds, cannas, gladiolus.

Many of these homes are occupied by the families of Punjabi refugees who were forced to migrate from their native Pakistan at the time of the partition of the two countries. They have prospered in business and are able to bring their families to live in these pleasant bungalows.

Scattered among the new houses are the ruins of ancient tombs in which the poor crouch to keep warm and cook

their simple meals over open fires. Next to a modern home stands a brick hovel into which a laborer's family crowds. At the corner, a poor man's tea house, made of poles and straw mats, carries on an active trade from early morning until late at night.

Along the Kutb Road, in close proximity to the new housing development, is a typical open-air bazaar with an assortment of goods, fruits and vegetables offered for sale in open stalls. Barbers, shoemakers, tinnerns, snake charmers, and vendors of textiles and trinkets sit beside the road to offer their services or wares to the people of the neighborhood.

THE RECEPTION for World Council delegates at the *Rashtrapati Bhavan* made one aware of the contrast between India's new national independence and the former British rule. This huge palace, built

The Rev. Edwin Bracher is president of the Pacific Synod. He and Mrs. Bracher traveled to India from Seattle, Washington.



WCC presidents and officials at opening Assembly session are, from left: Methodist Bishop Barbieri, Argentine Metropolitan Me Thomas, South India Bishop Sherill, Methodist, U.S.; Greek Orthodox Archbishop Iakovos; Dr. Robert Bilheimer, WCC; Bishop Dibelius, Berlin; Dr. Visser 't Hooft.

for the British Viceroy at the beginning of the century, is now the residence of the president of India. In the extensive Mogul garden with its paved walks, pools and fountains, its trimmed trees and formal flower beds, we had a taste of royal pomp.

Tall bearded guardsmen in bright red uniforms, turbans and knee-high boots lined the walks. A band in bright red suits, with stiff cockscombs protruding from their turbans, sat on the far side of a reflecting pool and provided European music with an unmistakable Oriental note to it. Serving men in strange, brilliant garb served cakes and Bengali sweets with hot or cold drinks at long tables in the center of the garden.

A little thought made one realize that this was but trapping and a carry-over from the past. The handsome guardsmen had the insignia of paratroopers on the breasts of their uniforms. The newspapers told of Prime Minister Nehru's visit to Washington and Cairo for conversations on international policy.

Prime Minister Ikeda of Japan spent two days in New Delhi in conversation with Mr. Nehru concerning the need for

disarmament and world peace. This part of the world may be called Far East but independent India plays a leading political role among the nations of the world.

IN NEW DELHI it is apparent that India is experiencing economic change and development also. Each evening bullock carts of cauliflower come to the city's markets from the farming village where crude, ox-drawn plows till the ground. Often one sees a bicycle of Indian manufacture bringing milk cans or crates of produce from the villages to the city.

In Connaught Place, the heart of the city's shopping district, are government stores which sell the useful and beautiful products of the villagers' cottages. At the same time the papers carry ads for engineers, agents and business managers, and list the industrial stocks traded in Bombay, Calcutta or London. And at the Indian Industries Fair modern farm machinery being introduced to Indian farmers, was on display.

The economic development is apparent also in construction work. Old rickety scaffolds made of saplings tied

gether with coarse hemp rope brick-layers build the masonry walls. Cement and mortar are mixed in holes in the ground by laborers with large hoe-like tools and carried to the job on the heads of bearers.

I saw one young girl stack fourteen bricks on her head balancing them there as she walked over the rough ground to the building. An Englishman who manages a Calcutta contracting firm said that even in constructing reinforced concrete bridges his company must make use of cheap human labor in order to compete. Development is coming but has not yet reached the point that a large investment in machinery is warranted.

NEVERTHELESS this month the international Indian Industries Fair opened in New Delhi. In pavilion after pavilion, USSR and U.S.A., Western Germany and United Kingdom, displayed their latest developments in heavy machinery,

electrical equipment or electronic devices.

In comparable halls the Indian companies show what they are manufacturing either independently or in co-operation with large manufacturers from abroad. Side by side with crude, old methods, the Indian economy is being transformed to take its place among the world's industrial nations.

To this changing country more than a thousand delegates and visitors have come to the World Council Assembly to discuss the challenge of proclaiming Jesus Christ as the Light of the world.

FOR CENTURIES the eastern religions have contrasted light and dark, good and evil. Last week in Delhi the festival of light, Diwali, was celebrated. In the Ganges River we watched Hindu worshippers bathe waist-deep in the silty water, pouring the sacred water over themselves as they chanted prayers to the sun god shining on them from the eastern sky.

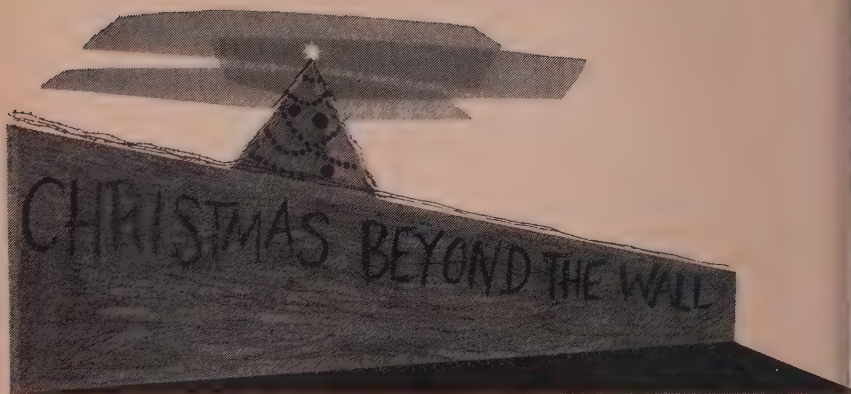
This week the homes of faithful Sikhs were lighted with lamps on the door steps as they observed the birthday of Guru Nanak, their venerated teacher. The East knows about light, but will they know Jesus as the Light?

The task that confronts the Assembly is clear. One leader said that the church's task is to tell what salvation means and who gives it. A delegate speaking in French said that in his country in Africa the eyes of his people are so blinded by pride of independence that the Christian churches must tell with new force that Jesus is the Light.

In a land of religious revival, social and economic change, and political self-consciousness the church must say with new clarity what Jesus said of himself, "I am the Light of the world. He who follows me shall not walk in darkness but shall have the light of life."



HOUSING CONSTRUCTION IN NEW DELHI
... Fourteen bricks on her head ...



Christmas trees will raise their crowns over the wall separating the two Germanies, but the spirit of Christ will be alive on both sides

NOT SINCE THE Thirty-Year War, some 300 years ago, have East German Lutherans celebrated Christmas under as much religious suppression and persecution as they will have to do this year.

And never before have 17 million Lutherans been forced to live behind a wall of concrete, steel, and barbed wire. Anyone who sets foot upon the 15-foot strip in front of this wall will be shot on sight.

To make the picture of this Christmas even gloomier, the Communists shall shortly evacuate 300,000 East Germans living near the wall and relocate them somewhere in the East. Nearly all of them are Lutherans.

EAST GERMANY still is the land of Luther. There he was born and lived all his life. There Lutheranism has been so strongly rooted and so many Almighty-Fortress-Is-Our-God traditions have survived, that even Christmas 1961

will be a Holy Day in East Germany.

It will not be merry but a dignified solemnly joyful occasion, proving once again that in spite of Communist oppression and concrete wall the Christian faith cannot be subdued.

EARLY LAST spring I received a new paper clipping from one of my East German friends. It contained the schedule of their 1960 Christmas activities in a number of small towns and villages.

Every church presented a musical Advent program, even oratorios such as Handel's "Messiah" and Bach's "Christmas Oratorio." Evidently people were not afraid of getting together for church practice and to sing praise to the Lord in spite of Communist opposition. Confession and communion were part of the morning service every other week.

BY ANNE JORDHEIM

There were also weekly Bible classes, almost no other meetings. Of 21 churches, only one had a mission evening featuring a film and speaker. (Most likely even these mission evenings are prohibited now.)

A special children's service was held on Christmas Eve, and services were held on both the first and second Christmas day, official holidays in most European countries.

MY FRIEND WROTE that churches were crowded. Official reports, published in the West, have shown that church attendance has increased in the East in spite of perhaps because of the struggle of atheism versus Christianity.

But not only older people flocked to the churches last year. "Those who didn't get confirmed," to quote my friend's letter, came too. This means that young people may bow to the Communists and refrain from getting confirmed in order not to jeopardize their future, but will still come to church.

Christmas 1961 in East Germany will not have changed much because of the red banners flying from the houses surrounding the church. When I was a child in East Germany, banners with swastikas were flying from the very same houses. I can still see myself as a child standing in the cold snow a few minutes before the service began, listening to the young men playing carols from the people of the church tower. Their brass instruments could be heard all over town. I don't know whether they will be permitted to play carols from the church people this year, but I do know that the children's service and the two Christmas festival services will take place as they always have.

In nearly all East German homes lights on the Christmas tree will be lit on Christ-

mas Eve. For faithful Christians, neither atheistic propaganda nor commercialism or superficial gaiety can disguise the true meaning of the birth of the Christ Child.

ACCORDING TO NEWS reports, East Germans do not suffer physical want. But the summer was cool and rainy, and in some parts of the country there is already a shortage of potatoes, an important part of the East German's daily diet. Farmers were spurred on to greater efforts with this slogan: "*Ohne Gott und Sonnenschein bringen wir die Ernte ein!*" (Without God and sunshine we shall bring in the harvest.)

This slogan has become unpopular. It seems that God and sunshine are still essential to bring in the harvest! Some

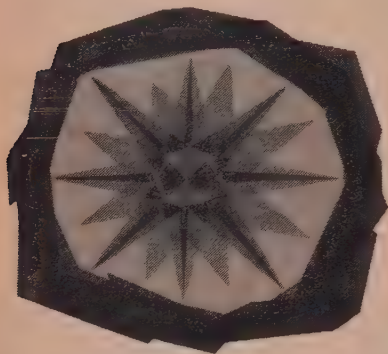
CURTAIN IN BRICK

The church is shut off from the West



traditional Christmas foods, perhaps even fruit and nuts, may be available. Thanks to uninterrupted postal connections between East and West, some families will receive packages from the West.

"Your packages and letters are like a fresh breeze from another world" one of my friends wrote the other day. "Do keep them coming, please! It is such a joy to know that you people on the other side have not forgotten us!"



PERHAPS THE East Germans will thus be able to enjoy an outwardly cheerful holiday season. Perhaps they will try to forget the bitter realities of life. Even if they are able to attend church services, the religious persecution continues.

Children are the main targets of Communist indoctrination. All Christian influence has been removed from schools and books.

American newspapers report that East German children have been asked by the Communist government to become informers against their parents, relatives or friends. The same thing happened under the Nazis. Some people landed in prison or perished in concentration camps because their children acted as spies.

Lutherans in the West are disturbed by the collaborationist clergy. Among them are people I knew once as mem-

bers of the Confessional Church who fought the Hitler regime courageously.

Why are they now giving in to Communist dictatorship? Could they possibly believe this to be the only way for the church to survive?

The future of the East German Christians who, after all, are citizens of a Communist state, is uncertain and there is little hope for escape. (Not more than ten people have lately managed to escape to the West every day, along the 834-mile-long border between East and West.)

There may, of course, be other motives. We cannot judge, for we live in a land of religious freedom where attending church and bringing up one's children in the Lutheran faith are taken for granted.

NO ONE CAN foresee whether the church of Germany will be forced into even closer collaboration with the Communists, which will mean increasing religious suppression and persecution unless orders are obeyed.

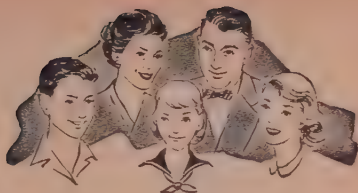
Although the seed of Christianity sown in today's children of East Germany, we must hope and pray that they will remain Christians and preserve the Lutheran traditions no matter how appealing communism is made for them.

Should they be forced into giving up their faith, and there is a possibility that this might happen, they cannot help but remember their childhood celebration of the Christmas holidays.

Likewise they cannot help but remember that a real, lasting peace on earth is not connected with Red marching songs but with the inspiring words of an angel who spoke to the frightened shepherd 2,000 years ago—"Fear not . . . for unto you this day is born a Savior . . . and on earth peace, good will toward men!"

LIVE MAKE A FAMILY

Christmas Treasures



"THIS HAS BEEN a good afternoon." Doris Detrand sank gracefully to a chair beside me. Can one sink gracefully to a wooden folding chair? Doris can.

It was the annual women's Christmas party at the church. The program committee had planned a truly beautiful and reverent Christmas program—readings from the Christmas Gospels, Christmas carols and hymns, a brief dramatic skit with a Christmas theme.

People forget what Christmas means sometimes. I know that there have been years when our women's Christmas party was just fun, with no mention of Jesus. But we have done better in recent years. We are more reverent and give more thought to the meaning of the season.

"YOUR COMMITTEE did a fine job with the program," I said. "It wasn't all the glitter and the gaiety, but the glory of Christmas. I like that emphasis."

"Thanks, Connie," Doris Detrand said. "And did the food committee do a good job! Did you taste the fruit cake?"

"I made it!" I said, laughing. "It's the recipe you gave me, Doris Detrand! Don't you recognize your own child?"

"I've never made it taste that delicious," Doris said. "I'm asking Mrs. Corry, our president, for that Christmas poem she read. Wasn't it appropriate?"

"I'd like it, too," I said. "It's the kind of poem that Sue or Karen will like to read at Christmas. You know . . . at our family program on Christmas Eve."

"Yes. I've always thought that your

family observed Christmas in such appropriate ways. But are Pete and Sue and Karen still as interested in that kind of a family celebration? Karen especially? She's a college girl now. College age people sometimes think family folkways are childish or ridiculous."

"I HOPE that doesn't happen in the Melton family, Doris," I said seriously. "But Karen's already sent home the new record she bought for our Christmas Eve. And the parcel is marked, 'Not to be played till our Christmas Eve program.' So she's evidently counting on a family evening."

"Will Karen be home all the holiday?" Claire Mawson asked. She was serving coffee again and both Doris and I had empty cups.

"Most of it. She's going to Timothy Wagner's family for a couple days right after school is out. Then home. Karen and I are having an open house one evening between Christmas and New Year's. Karen says it will kill twenty birds at once."

"Will we be among the birds?" Claire asked.

"Of course! You and Charlie, and you, Doris, and your Bill, the Kents, the Wagners, Pastor Ittel and Pastor Hanson and their families. Oh, it will be a full house."

"But doesn't Karen want to be with her friends?" Doris asked.

"Don't worry. She's having another open house for her other friends. She's

going to the Christmas concert at church, and then it seems as if the whole choir is coming to our house. Pete and Sue and Dan and I may have to move over to your house, Claire, for the evening."

I PUT MY empty cup on a tray and moved about the room to gather up more empties.

"Are you having a record party at your house this Christmas?" Mrs. Wagner asked, as I took her cup. "My husband and I enjoyed the good music last year."

"Oh, yes," I said. "One night we'll just listen to music . . . but not on the night you're invited to open house. Too many people that night."

"Just give us five minutes' notice," Mrs. Wagner said. "Mr. Wagner has to gargle to get in voice!"

Claire Mawson heard her and laughed. "I remember how Mr. Wagner sang along with every carol at your house last year, Connie. He couldn't wait for the song recordings to be played. He endured the symphonic music, but really entered into the carols."

"Sue and Karen are both involved in Christmas carols," I said. "So they will be good song leaders for our music evening. Sue's singing with the confirmands' choir just before Christmas, and Karen writes that the college choir is spending *simply* hours practicing for the annual Christmas concert."

"How's your husband?" Mrs. Wagner asked. "We haven't seen him for a while."

"Busy. Dan and all the men are working overtime. You know what it's like just before the holidays."

"Everyone works overtime just before Christmas," Mrs. Wagner said. "We housewives work on extra preparations for the holiday. Churches, especially, do so much extra at this season, both in

their own congregations and for other people. School children are busy with Christmas plans. And for people who work at jobs, everything seems to be stepped up in December."

"Yes," I agreed. "And speaking of stepping up! Claire, are you riding with me? We'd better step on it. Dan's coming for an early dinner and going back to work."

"I'm ready any time you are, Connie," Claire Mawson said. She gathered a few more dishes and carried them to the kitchen.

"Do you want to leave now?" I asked Mrs. Wagner. "You can ride with us."

"Thank you, but I'm staying a while. I'm on the clean-up committee."

CLAIRE AND I and Doris Detrand went to our car. "Christmas seems official here—now that we've had our program and party," Claire said.

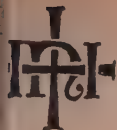
"I always come away from the women's party full of ideas for our own Christmas at home," Doris said. "And here's one idea—the poem you and I wanted, Connie." She handed me a slip of paper. "Mrs. Corry was kept busy jotting down the source. Several people wanted it."

"I'll look up the book and copy the poem," I said, "and add it to our Christmas treasure box."

"Christmas treasure box?" Doris repeated my words. "So that's where you find all your ideas!"

I nodded. "Dan and I started a scrapbook when the children were little. Now we all add things to it. The scrapbook is a huge box of treasures now."

I backed from the parking lot. "The collection grows and grows. No one wants the job of sorting or discarding items. How can you discard Christmas treasures!"



WORSHIP NOTEBOOK

THE THINGS OF CHRISTMAS

A CARTOON in *Mad* magazine shows the houses in suburbia. Lavish decorations featuring Santa Claus, Rudolph, Snow White and the Seven Dwarfs are placed in a glow of Christmas light on the first and third houses. The building in the middle, exactly like the others in every other detail, displays only a simple sign—"Season's Greetings"—on the front porch and in the living room a small Christmas tree appears.

Says the man from house number 3, who has tramped through the snow to house number 1, as they both stand staring at house number 2: "They ain't very religious!"

FOR YEARS I've wanted to do a little more on the outside of my own house at Christmastime. I wasn't anxious to impress my neighbors. That's impossible—we're all up to our ears with mortgages. But it did seem that something in front of our house ought to mark these happy days as a Christian festival.

Actually, I was lucky if I got things done inside. But then it's always that way. One year I didn't get around to painting the greens to the Advent Wreath at all until the first week of Advent was almost over.

Somehow our house does reflect the joyous season we all love. For weeks, the Advent Wreath (fashioned from an old bridge lamp) has stood prominently on the dining room table, its tall candles shrinking a little bit each day, yet ever pointing upward to the six-pointed Star of David from which hangs the fragrant wreath. Below, tiny stars, each one marked by a Bible verse, hang on violet

ribbons until just before Christmas they encircle the base of the stand.

On the day before the great festival the tree is brought into the living room and carefully set up to show its best side. Balls and tinsel, lights and icicles are unpacked and then one by one transform nature's beauty into a shimmering, shining pyramid of color.

BUT OF ALL the things to be unpacked and set up for Christmas, the one which means the most to me is the crèche. After everything else is in place and the family is prepared to get ready for Christmas Eve services, a large wooden box is brought to the living room. Then, one by one, the wood-carved figures are carefully removed from tissue paper wrappings. Here are all of the familiar figures which tell again the ageless story of that wondrous night when a young woman gave birth to a child in a stable.

The crèche (a French word for crib) is an ancient custom among Christians. Whether the figures be of carved wood or stone, some covered with jewels, others with elaborately fashioned clothes, or of simple cardboard cut-outs colored by children with crayons, the meaning is the same.

When I was a boy I visited the Lutheran Home at Topton, Pennsylvania. Here in one of the large rooms, year after year, loving hands had worked for months to prepare the Pennsylvania Dutch equivalent of the crèche—the putz. Pieces have come from as far away as Germany, or as near by as one of the classrooms of the school of the home.

In a darkened room, visitors first see

the Story unfold with the announcement of the angel to Mary that she is to be the mother of Christ. Hidden spotlights blink on as, step by step, the familiar tale is depicted with the figures set up in replicas of the places where, long ago in Palestine, God became man.

FOR A LONG TIME I used to think that the word "putz" as used by the people in eastern Pennsylvania referred to that wondrous fairyland of whizzing electric trains, lighted houses, and tumbling water falls under the Christmas tree that filled living rooms at Christmas time.

Later I learned that the Moravians, who settled in Pennsylvania at places with biblical names like Bethlehem and Emmaus, had brought the custom with them. "Putz," I've been told, has no more significance than that it is derived from the German verb "putzen," to place.

For years I've hoped for the day when I could have my own set of figures to set up at Christmas time. Like a lot of people I made do with the colorful plaster statues that one finds in the five-and-ten-cent stores. But always there was the hope that one day I would be the owner of a set of wood-carvings.

Then through the aid of a friend in Germany my hope was realized a few years ago. It isn't one of those fancy Oberammergau sets one sees in the better stores in this country. There's almost a crude expression in the handwork of the carver.

My daughter looked for a few moments at the kneeling king who, according to tradition, was a Negro. His kinky hair, his thick lips and high cheek bones, and his dangling earrings made her pause. "He looks spooky, Daddy," she said.

Perhaps that's why I treasure these figures. These people look real. You

could take them one by one and sit for hours studying the expression of the faces, their hands, their feet, their posture. My friend who procured them for me said he felt that the faces of all of the human figures, except that of the Infant on his bed of straw, seemed almost so as if in each of them there was the calm and anxiety of a world gone mad. On the animals—the docile sheep, the humble ass, the placid and massive ox portrayed their natural expression.

I learned later that these figures had been carved in East Germany. As my friend suggested, "Perhaps the artist was trying to show on the faces of the people at the manger the cares and worries of those who live in a land where, as in the days when Christ was born, powerful hungry rulers would stifle the will of God."

That may be, but that's what we ought to see at Christmas. The figures of the crèche are not a monument to the past. This is not simply a historical scene. Christmas is a continuing event!

It is as if Christmas were being born anew in 1961 and the people who came to the manger are the people on your street, the people behind the wall in Berlin, the people in the Congo, China, Laos, Russia, Algeria, Mississippi, Cuba and in every corner of the world.

LIGHTS WILL blaze brightly on our trees this year. Children's toys will be spread out across the living room. But late at night, perhaps in the soft glow of candlelight, I will sit near the manger and look into the faces of the figures. Pieces of wood? Yes, but more—for these are the faces of the people of the world and these too look for the Savior.

God give you and all men everywhere a blessed Christmas.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

CROSS

QUESTION: I recently attended a Jewish confirmation with my family, and something happened which made me very upset and shocked at the way my father acted. On the collar of my coat I was wearing a small gold cross which had been given to me by a Sunday school teacher. When Dad saw this he asked me to take it off before entering the temple, or remain in the car. I was shocked and refused to take it off. Father told me not to witness my religion before Jews as if slapping them in the face.

Many of the people at the temple were friends of ours, and I certainly meant no harm by wearing my cross. After all, if the saints or disciples of Jesus came back to earth, they wouldn't bow in the face of another religion. I feel that my father is wrong in his accusation, but the incident still remains in my mind.

REPLY: You are a Christian, while your father has remained a Jew in religious outlook. His attitude is understandable, but, from a Christian viewpoint, mistaken. Christians welcome Jews to worship services, but no one would object to their wearing a star of David or other insignia. That would be their privilege even while inquiring about Christ. Religious intolerance (or any form of intolerance) is an ugly, unchristian attitude.

You were certainly within your rights as a Christian in wearing your

cross, even while showing your family a courtesy in attending temple worship with them. It seems, however, that if you are hesitating between Christianity and Judaism you should seek help toward a full decision. The pastor, where you attend Sunday school, could be of real assistance. But if you have wholeheartedly adopted the Christian faith, be firm in maintaining your rights—but with the utmost courtesy.

You would do yourself and your family a service by talking the whole matter over with them, and explaining what the Christian attitude of appreciation and a generous spirit is. You may be able to assist your father and family to more lofty altruistic thinking.

More smoke

QUESTION: We have a problem of our choir members smoking in the church after rehearsal. At times the organist smokes between anthems while at the organ. The male choir members sometimes light up their cigarettes in the Sunday school room after church services. How can this practice be stopped without offending the persons concerned?

REPLY: This problem could well be discussed by the church council, and a decision made on the basis of any complaints. A small committee of fine-spirited, mature persons may then go to the choir (or other group), tell them about the complaints, and state that the council believes they ought to refrain from smoking in the interest of congregational harmony and the maintenance of high standards.

Don't wish this job on the pastor, for he undoubtedly has enough to bear without being blamed for interfering with personal liberty. The council can more readily accept the responsibility.

Ministerium Elects Fred Ringham as Stewardship Secretary

PHILADELPHIA—The Rev. Fred E. Ringham, Jr., pastor of St. Peter's Church, North Wales, has been elected stewardship secretary of the Ministerium of Pennsylvania.

He expects to assume his new duties about Feb. 1, with offices in Norristown.

Pastor Ringham will fill the position held by Dr. Samuel E. Kidd before he took office as president of the Ministerium last Sept. 1.

The stewardship secretary of the Ministerium is responsible for developing a complete program of stewardship within the synod and its 540 congregations. He also serves as chairman of Lutheran World Action in the Ministerium.

The Ministerium's benevolence budget for 1961 is \$3,331,696, of which two-thirds is allotted to the United Lutheran Church.

Pastor Ringham was born in Minneapolis, Minn., lived for a time in St. Louis, and entered St. Olaf College, Northfield, Minn. in 1941. His education was interrupted by army service during World War I, and after his discharge he entered the University of Pennsylvania from which he was graduated in 1948 with Phi Beta Kappa honors.

He was graduated from Philadelphia Seminary in 1951, and served at Good Shepherd Church, Southampton, until 1959 when he became pastor at North Wales.

LLM Adds Eight Members to Honor President Heckathorn

By LUTHER E. FACKLER

PITTSBURGH, PA.—Local members of the Lutheran Laymen's Movement for Stewardship rolled out the red carpet for LLM President Eugene Heckathorn when he came to attend a dinner Nov. 12.

They honored Mr. Heckathorn by enrolling eight new members of the organization which underwrites the ULCA's stewardship

promotion program and helps congregation in fund-raising efforts.

William H. Markus, a member of the LLM executive committee, was the toastmaster. Speakers included Dr. Chauncey Bly, president of Thiel College, and Dr. William C. Hankey, president of the Pittsburgh Synod.



From left: Julian Johnson, William Isner, John Lynd, President Heckathorn, Gilbert Moser, Howard Moser, William Roth, Joseph Field and Edward Schmidt. Not present was Albert B. Field.

Windber Church Remodels Sanctuary, Adds New Wing

By GEORGE FATTMAN

JOHNSTOWN, PA.—In a \$117,000 renovation program, First Church of Windber redeveled completely its sanctuary and added two-story educational wing.

Dr. Dwight F. Putman, president of Central Pennsylvania Synod, spoke at the dedication ceremony.

The Rev. David G. Volk, pastor, said the only thing unchanged in the rebuilding project was the outside walls. An outstanding feature is a 35-foot gray stone chancel wall which is mounted a 15-foot wooden cross. A campaign to raise \$42,000 in pledges started in November 1960. The goal was exceeded by \$6,000.



Old First Church renovated at Windber
—Johnstown Tribune-Democrat Photo

Camp Sequanota Improved

IMPROVEMENTS at Camp Sequanota, Johnstown, were announced at a meeting of the board of directors.

Facilities for winter camping for a limited number of persons have been completed. In addition, the camp's picnic area and water and sewage systems will be enlarged.

RONNI E. KANGAS, business manager of Central Pennsylvania Synod, spoke at two wardship supper-meetings at Trinity Church, Johnstown. Planning and promotional programs were discussed.

BECAUSE of heavy response to a poll of favorite hymns, the *Johnstown Tribune-Democrat* has produced a recording of 14 hymns *Johnstown Loves Best*."

The recording has been offered at cost to 10 churches in the area for resale with proceeds going to various projects sponsored by participating churches.

According to the poll, "The Old Rugged Cross" is the most popular hymn in the district. Luther's "A Mighty Fortress" tied for eighth place.

FIRST CHURCH, Johnstown, whose beginnings trace back to the early 1800s, marked its founding last month at two congregational banquets.

World Viewpoint Needed, UN Observer Tells Women

PHILADELPHIA — Christian citizens must have a "sense of world community and move from a U.S. point of view to a world point of view."

Mrs. Esther W. Hymer, New York, director of Christian World Relations of United Church Women, told 125 United Lutheran women church workers attending the 11th Council for Women that the new challenge facing Christians today is "the relation of world affairs to the mission of the church."

Mrs. Hymer, who is United Church Women's official observer at the United Nations, said that only through understanding could church women help bring about solutions to world problems and tensions.

"Through our efforts as full-time workers of the church," she continued, "we can help our people face up to the elements of contemporary society which are creating the tempest. We can still the storm in the soul that expresses itself in revolution and help the temper of this age to overcome itself."

"Can we create the great awakening in time to avert catastrophe?" she asked.

The one-day annual meeting was sponsored by the Board of Deaconess Work. It was held at the Philadelphia Motherhouse.

Radio Technician Serves As Missionary in Africa

NEW YORK—Due in Tanganyika this month, Bertram A. Mensah is the first American Negro missionary of the United Lutheran Church to serve in Africa.

Mr. Mensah, a radio technician who will supervise production of programs for the Lutheran World Federation's "Voice of the Gospel" station in Africa, was commissioned at a service in the Church of the Transfiguration, Harlem. The ceremony was conducted by the Rev. Arthur L. Ruths, candidate secretary of the Board of Foreign Missions.

The Rev. James A. Graefe, pastor of Resurrection Church in Mt. Kisco, where Mr. Mensah was chief engineer at radio station WVIP, preached the commissioning service. The liturgist was the Rev. James E. Gunther, pastor of Transfiguration.



Pastors Ruths and Gunther, Mr. Mensah and Pastor Graef. (A. Hansen Studio)

Commission of Nine Named to Study Church-State Relation

NEW YORK—The United Lutheran Church in America has named a nine-member commission of theologians and educators to "undertake a study of church and state relations in a pluralistic society."

The commissioners, members of four American Lutheran church bodies, were appointed by the Board of Social Missions.

The Rev. Rufus Cornelsen, director of the board's Department of Social Action who will direct the commission, said that the issue of church and state relations is one where the church has failed to educate its members.

Pastor Cornelsen charged that "the general confusion among Protestants on this issue has often led to strange alliances with forces of militant secularism."

"It has driven many to interpret the separation of church and state to mean the abdication by religion of its responsibilities in larger areas of public life, and the consequent abandonment of them to non- and anti-religious influence and control."

Because of this confused thinking among

Protestants and also among Roman Catholics, he said, "there is a strong sense of need for some fundamental thinking and re-thinking" on this subject.

Earlier this year, 22 United Lutheran theologians, scholars and educators recommended that the commission should consider the following:

"1. The institutional church in political life.

"2. Church, state and education.

"3. Government financial aid to religious enterprises (welfare institutions, etc.)."

Members of the commission are Dr. Theodore G. Tappert, professor of church history at Philadelphia Seminary; Dr. George W. Forell, professor of religion at State University of Iowa; Dr. J. Marti Klotsche, provost, University of Wisconsin; Dr. William H. Lazareth, professor of theology and ethics at Philadelphia Seminary.

Also, Dr. Paul G. Kauper, professor of law at the University of Michigan; Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill.; Dr. Jaroslav

Ellikan, Jr., professor of theology at the University of Chicago Divinity School; Dr. William J. Villaume, president of Waterloo Lutheran University, Waterloo, Ont., Canada, and Dr. Warren A. Quanbeck, professor of systematic theology, Luther Theological Seminary, St. Paul, Minn.

Drs. Kauper and Quanbeck are members of the American Lutheran Church, Dr. Ellikan of the Lutheran Church—Missouri Synod, and Dr. Bergendoff of the Augustana Lutheran Church. The other five commissioners are United Lutherans.

The first meeting of the commission will be called for New York City early in 1962, Pastor Cornelsen said.

NEW JERSEY

"Question 7" Draws Many From North Part of State

By RALPH I. SHOCKEY

TRENTON, N. J. — *Question 7* received considerable support from the Lutheran churches in northern New Jersey during the showing at the Guild Theater in New York.

However, Lutheran Film Associates reported that only one-fourth to one-third of the audiences had been made up of church people.

Deep concern of the church in the fight against communism has motivated local Councils of Churches to ask their community theaters to present the film as soon as it is available to them. The public relations committee of the synod has also recommended the showing to the community.

FIRST OF A SERIES of annual inter-Lutheran choral programs in Essex County was held Dec. 3 with a Festival of Christmas Music at St. John's Church, Newark. Four congregations participated.

DISTRIBUTION of Advent wreaths to every family was the manner in which Bethany Church, Gloucester, reminded its members of the meaning of Advent. A brochure by Pastor Paul Weidknecht explained the pur-

Continued on page 43



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New Churches Completed, More Buildings Started

By E. RUDOLPH WALBORN

COLUMBUS, OHIO — More Ohio Synod churches were commencing and completing building programs during the autumn months.

NEW SANCTUARY of Our Savior Church, Dayton, was dedicated Nov. 5 in memory of



Pastors Buchholtz, Dinkel, Ebert at Toledo

CORNERSTONE was laid Oct. 22 for \$300,000 addition to Reformation Church Toledo. Assisting Pastor Edward Dinkel were the Rev. Paul H. Buchholtz and Dr. Walter W. Ebert. The educational room will be in use early next year, and the completed structure will be dedicated in the spring.

ST. PAUL'S CHURCH, Franklin, broke ground Nov. 5 for a chapel-educational unit on a new site. The congregation sold its downtown property and has been meeting since June in a school.



Pastor James Huntley turns earth at Niles

the late Dr. Cyrus M. Wallick, pastor 1943-54. The building seats 600 at worship and is air conditioned. Cost was estimated at \$425,000.

TRINITY CHURCH, Niles, broke ground for a \$150,000 parish education building, a three-story structure to contain 18 classrooms, offices and library.

ASCENSION CHURCH, Columbus, broke ground in October for a new first unit. Services have been held in a school since April 1959. A 1,400-family housing development and the city's largest shopping center will be built nearby.



Architect's sketch of St. Paul's, Franklin

The Lutheran

Pastors and Laymen Study Food in World Mission"

By ARNOLD H. KAITSCHUK

CHICAGO—Many Illinois pastors will attend the annual short course for rural pastors and lay leaders at the University of Illinois in Urbana, Jan. 29-31. Theme is "Food in the Christian World-Wide Mission." Among the speakers will be the Rev. R. Nielsen, assistant executive secretary of Lutheran World Relief.

EVANGELISM committee of the Wartburg Synod is planning a series of "Table Talks" next month, for informal discussion of training methods and organization. Meetings will be at Steelville, Ill., Jan. 15; at Golden, Ill., Jan. 16; at Garnaville, Iowa, Jan. 17, and at Milwaukee, Wis., Jan. 18.

Laymen Act as Assistants

FIVE RETIRED laymen of St. Simon's Church, Chicago, are acting as voluntary assistants to the pastor, the Rev. Walter Wittman. Each serves at least one day a week, and all are on call at any time.

The five are Ewald Balle, Harry Blom,



Above is the artist's conception of the three-story, 160-bed, Arizona Lutheran Hospital now under construction at 1000 N. Country Club Drive in Mesa, Arizona. You are invited to help build this much needed hospital.

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Hospital construction is progressing more than favorably. Approximately 2000 yards of earth have been moved, 500 yards of concrete poured and 50 tons of steel used in footings and wall stems. About 60% of the rough-in plumbing material is on site.

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Albert Carlson, Dr. Henry Walter and Julius Witt. They make house calls on visitors who have been in church the previous Sunday, represent the pastor at neighborhood meetings, make telephone calls for church committees, transport aged and infirm members to auxiliary meetings, and perform small maintenance tasks around the church and parsonage.



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St. Peter's

33rd to 34th Avenue
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Worship with us in beautiful . . .

3 Services: 8:30, 9:45, 11 a.m.

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Rev. J. Benner Weaver, D.D.,

Pastor

Rev. Ben A. McCracken,

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Sunday School—9:45 A.M.

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LUTHERAN CHURCH

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327 S. La Salle Street

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CHARLES B. FOELSCH, Pastor

Holy Communion 9:30 a.m.

Divine Worship 11:00 a.m.

Sun. Eve. Fellowship 7:00 p.m.

Mon. thru Fri. 12:10 p.m.

ZION CHURCH, Bellwood, Ill., broke ground for a new church building Oct. 1 and celebrated its 30th anniversary Nov. 1.

PEACE CHURCH, Chester, Ill., burned note Nov. 19 to mark clearing its building debt.

ST. PAUL'S CHURCH, Chicago, is having Every Member Visitation, first since 1956.

TEXAS-LOUISIANA

Texas-Louisiana Synod

Auxiliaries Hold Meetings

By DAVID F. COOPER

AUSTIN, TEXAS—The United Lutheran Church Women of the Texas and Louisiana Synod met at St. Mark's Church, Cuenca, Oct. 17-19 with 381 attending. Speaker was the Rev. N. Earl Townsend, missionary to Argentina.

Terms of the officers were extended until the constituting convention of the new women's auxiliary next year. Mrs. Clarence Hagens is president.

FALL RALLY of the synodical Lutheran League drew 300 young people and young advisors to Holy Cross Church, Yoakum, Oct. 21-22. Speakers included the Rev. David F. Cooper, the Rev. W. Dexter Moser and Dr. A. E. Mgebroff. Miss Ina Roeder of the LLA executive committee, told plans for the Lutheran League in the LCA.

Louisiana Parish Divides

BY CONCURRENT ACTION, two Louisiana congregations have decided to end the parish relationship. First Church, Lafayette, and Trinity Church, New Iberia, will continue as independent congregations.

The pastor, the Rev. Norman H. Sullivan, has accepted the call to serve First Church. A first unit for the Lafayette church was dedicated Nov. 19, with Synod President Philip L. Wahlberg, Jr., preaching.

A RETREAT for pastors of the synod is scheduled Dec. 27-29 at Lutherhill. The program will be presented by members of the Central Seminary faculty.

Continued from page 39

se of the wreath and contained appropriate prayers for use by the family.

Church Fights Obscenity

SOCIAL MISSIONS COMMITTEE of St. John's Church, Jersey City, has engaged in a pilot project in extending its ministry to community institutions, through the assistance Mrs. Mildred Erdmann, synod director volunteer services of the synod.

The newest endeavor is to fight the flood obscene literature in the community. A family Relations Night" has been set aside which a representative of the prosecutor's office explains ways in which people can resist local law enforcement agencies.

Miss Madeline Rush, graduate of the Lutheran Bible Institute, Teaneck, was installed parish worker at St. John's Church by pastor Arthur W. Hergenhan.

140th Anniversary Observed

ZION CHURCH, Saddle River, oldest Lutheran Church in Bergen County, observed 140th anniversary on Nov. 5. Dr. Edwin Knudten preached.

DR. EDMUND A. STEIMLE, professor at Union Seminary, N. Y., and nationally known ULCA radio preacher, spoke at the installation of the Rev. Edwin L. Ehlers as pastor of St. Matthew's Church, Mooreswn, Nov. 15.

EPIPHANY CHURCH, Camden, was host to the Mt. Airy Seminary Choir, which feared Advent and Christmas selections.

MEMBERS of St. James' Church, Pitman, and the Rev. Orval C. Hartman, secretary of the Urban Church Division of the Board of American Missions, discuss urban prob-

The "Oldest" Bible?

PASTOR GEORGE GARVER, of Temple Church, Pennsauken, is primed for all sorts of questions telephoned to the radio panel he serves on weekly. But he could hardly believe it when someone asked:

"Why do some otherwise intelligent people accept this new version of the scriptures (Revised Standard Version) instead of the old King James version which was good enough for Adam and Eve and Jesus and Paul?"

lems at the annual thank-offering service.

TRINITY CHURCH, Woodbury, celebrated Thanksgiving Day by burning a mortgage incurred in the church renovation and educational building program in 1952.

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THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

Lutheran Welfare Office Opened in Los Angeles

By LOUIS F. MERTZ

LOS ANGELES, CALIF.—Lutheran Welfare Service of Southern California formally opened its new headquarters at 2468 W. Pico Blvd. on Nov. 1. The location is a short ride by trolley or automobile from center city.

The building purchased last July has been completely renovated, and has ample parking space.



Front of new Welfare Service headquarters

Historical St. John's

81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-Noon
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Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

Dr. Frederick A. Smith is executive director of the agency which represents National Lutheran Council churches in Southern California.

Sister Edna Schmid is retiring as deaconess at Lutheran Welfare Service where she served for eight years.

REDEEMER CHURCH, Garden Grove, is the cornerstone of its new worship and educational building on Thanksgiving Day, and planned to enter the building this month.

TRINITY CHURCH, Riverside, dedicated its new edifice on Dec. 10.

ST. PAUL'S CHURCH, Northridge, broke ground for a new building on Dec. 10.

Simmons to Direct Hospital

THE REV. JOHN SIMMONS resigned pastor of St. Matthew's Church, North Hollywood, to become administrator of the Pacoima Memorial Lutheran Hospital.

A Children's Chapel Fund has been started to build a chapel at this new hospital, erected in memory of those killed when an airplane crashed in a school yard of the Pacoima community.

SAN DIEGO's new Lutheran Student Center was dedicated on Nov. 26.

CHRIST CHURCH, Burlingame, entered its new church building on Dec. 10.

MT. OLIVET CHURCH, Lakewood, con-

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Pastor George Flora gives ritual touch of trowel to date stone being set at Santa Cruz church



eted a \$25,000 funding campaign for debt reduction, with LLM assistance.

SERVICE OF ENTRY was held at Prince of Peace Church, Sepulveda.

MESSIAH CHURCH, Redwood City, which has more than 800 members ten years after organization, hopes to start its own building in 1962.



Sunday school enrollment has more than doubled at Bethlehem Church, Los Alamitos, since mission began. Eight sets of twins helped, says Pastor Carl Roessler. Five of the pairs are shown in this picture.

CORNERSTONE was laid Oct. 22 for the new St. Stephen's Church, Santa Cruz. Taking part with Pastor George R. Flora were Dr. Paul Romeis, mission superintendent of the Pacific Southwest Synod; the Rev. Owen Gramps, of Watsonville; the Rev. Robert Spaid, of Monterey, and the Rev. Kenneth Gohr, of South San Jose.

FORMAL DEDICATION of California Lutheran College took place Oct. 29 at the Thousand Oaks campus. Dr. S. C. Eastvold, president of Pacific Lutheran University, Parkland, Wash., spoke.

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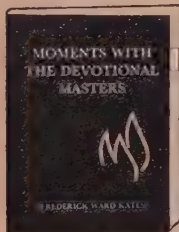


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NEW YORK

Syracuse Church Holds Lutheran Arts Festival

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—“The Lutheran Festival of the Arts” was held during November at the Church of St. John and St. Peter, Syracuse.

Pastor Richard Pankow said this annual emphasis on the church's heritage in the field of music, drama and ecclesiastical art has a profound effect on the community as well as the parish.

“First, concerning the parish itself, it gives an opportunity for members of the congregation to understand and appreciate that which is their historic prerogative. Lutheran a musician himself, held the arts in such high regard that he considered them the handmaiden of theology.

“Second, and by no means the least important, is the effect on the community. Almost 500 people, most of whom were Lutheran, visited this parish last year to see the art show, the play and the choir concert. This is a tremendously effective method of evangelism.”

Two exhibits were open during the entire month. One featured contemporary ecclesiastical furnishings, the other old religious books loaned by members.

Special events were held on four Friday evenings: an organ recital by Will Headlee, organist of the church; a dramatic “The Sign of Jonah”; a voice recital by Mary Ruth Pinnell, and a program of cantatas (Buxtehude and Bach) by the senior choir.

SISTER MARIAN MAURER, associate financial secretary of the Board of Deaconesses, visited a number of congregations in the Central Conference during November.

LUTHER LEAGUE rallies were held November in Redeemer Church, Binghamton, and in the other Memorial Church, North Syracuse.

PASTOR WALTER R. KOPP, of St. Paul, Liverpool, is asking the congregation to name the parish's new monthly paper.

ZION CHURCH, New Hartford, celebrated its 30th anniversary of the ordination of John H. Sprock.

PRINCE OF PEACE CHURCH, Binghamton, will begin construction of a new church in the spring.

PASTOR HOWARD A. KUHNLE, of Reamer, and Pastor Henry R. Brau, of Prince of Peace, Binghamton, are the new president and secretary of the Association of Lutheran Pastors of the Southern Tier.

Church Marks 50th Anniversary

BUFFALO—The Church of the Resurrection, the Rev. Robert M. Ireland and the Rev. Ernest W. Weinreich, pastors, observed the Golden Jubilee of its founding.

The final event was the dinner at which the Rev. Wilfrid A. Schmidt, Emmanuel Church, Rochester, and Dr. Ernest C. Leitch, Ascension Church, Snyder, were guests; a son of the congregation, Dr. Hermann B. Miller, of Zion Church, Utica, also attended.

—CHANGES OF PASTORATE—

CARIBBEAN

AZ, HERMINIO. From Messiah Church, Hato Rey, Puerto Rico. To armed forces chaplaincy.

CENTRAL PENNSYLVANIA

DOSEKNECHT, GERALD E. From Faith Church, Williamsport, Pa. To Grace, Horner, and Zion Churches, Stoystown.

SHRBAUGH, RODGER E. From Zion Church, Marietta. To Christ Church, Loganville, and St. Paul's Church, Glen Rock.

TELLEY, PAUL L. To First Church, Portage, Pa.

WIRTH, JERRY R. To St. John's Church, Maytown.

HEWART, RUSSELL L. From First Church, Strasburg. To Mt. Calvary Church, Johnstown, Pa.

ILLINOIS

ANSON, RICHARD J. From Faith Church, Peoria. To Trinity Church, Lanark.

OPPLIN, DAVID. From Christ the Shepherd Church, Chicago, associate pastor. Graduate study.

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THUMMEL, WARREN L. From Trinity Church, Macomb. To Nativity Church, Wonder Lake.

MICHIGAN

PETERS, HARVEY S., JR. From Reformation Church, Detroit. To Calvary Church, Southfield.

NEW YORK AND NEW ENGLAND

FIELDSTADT, KENNETH G. From St. Luke's Church, Farmingdale, N. Y. To Grace English Church, Brooklyn.

GILLESPIE, WILLIAM B. To Argusville-Leesville Parish.

PERRAN, LEROY W. From Bethany Church,

CHANGES IN PASTORATE . . .

Central Bridge, N. Y. To St. Mark's Church, Jamaica.

NORTH CAROLINA

ROBERTSON, GEORGE G. From Grace Church, Bessemer City. To Trinity Church, Concord.

WESTERN CANADA

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DECEASED

MRS. JENNIE R. BEISTEL, 85, widow of Dr. Frank S. Beistel, former president of the Pacific Synod, died Nov. 27. Eugene, Ore. Born in Toronto, Canada, she grew up in St. Paul, Minn., where she married her husband, then pastor of James' Church.

Later Pastor and Mrs. Beistel served Toledo, Ohio, and Greenville, Pa., where he was general secretary of Thiel College. The Beistels served nine years at Holy Trinity (now Central) Church in Seattle, Wash., then at United Lutheran in Eugene. Dr. Beistel was synod president 1936 through 1938. He died in 1949.

Surviving Mrs. Beistel are seven children: Mrs. Margaret Holmes of Tacoma, Henry Eugene, Mrs. Grace Bryant of Seattle, Arthur of El Paso, Tex., Paul and Robert Eugene, and Mrs. Janet Shuh of Seattle. Mrs. Beistel taught in Sunday school until she was over 80.

Funeral service was conducted Nov. 29 in Eugene by the Rev. W. W. LaMunyon and Dr. M. A. Getzendaner.

MISS CLARA LEAMAN, retired missionary to India, died Nov. 19 at her home in Starke, Fla. A native of Pennsylvania, she was graduated from Dickinson College in 1913, and taught in Lykens, Pa., and Fairmont, W. Va., high schools. She was commissioned as a missionary of the United Lutheran Church in 1923, and served successively in Rentachintala, Dowlaishwara and Guntur. She returned to this country in 1949 because of ill health.

Funeral service was conducted Nov. 21 in St. Paul's Church, Carlisle, Pa., by the Rev. Elmer P. Truchses.

THE REV. WILLIAM H. RALSTON, 43, pastor of Calvary Church, West Chester, Pa., died suddenly on Nov. 27. A native of Chester County, Pennsylvania, he was graduated from Muhlenberg College and Philadelphia Seminary, and was ordained in 1943. He served the West Chester congregation from that time until his death, a



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also pastor to Lutheran students at St. Chester State Teachers College.

He is survived by his wife, the former Grace E. Newton; a son, Mark, and a daughter.

Funeral service was conducted Dec. 2 at Calvary Church by Dr. Samuel E. Kidd, Pastors W. R. Zimmerman, Julius Kisch and Henry B. Luffberry. Burial was in Highland Memorial Park, Pottstown, Pa.

MRS. VERNA TRAVER WAHL, 68, widow of Dr. Henry H. Wahl, died at Clinton, N. Y. Her husband served St. John's Church, Hudson, N. Y., for more than 25 years. Mrs. Wahl had been active in the Hudson Valley Luther League and the United Lutheran Church Women, holding offices in both organizations.

Surviving are a son, Robert H. Wahl, of Ithaca, N. Y., and a sister. Funeral service was conducted Dec. 1 at St. Paul's Church, Rhinebeck, N. Y., by the Rev. W. Eschke and the Rev. Paul Henry.

THE REV. PAUL C. WEBER, 72, who lived 40 years as pastor of Epiphany Church, Camden, N. J., died Dec. 4 in Camden. Born in Latrobe, Pa., he was educated from Muhlenberg College in 1911 to Chicago Seminary in 1914. He received a master of arts degree from Mercer University in 1916, and the bachelor of divinity degree from Philadelphia Seminary in 1922. He was ordained in 1914 and served as pastor of Reformation Church, Savannah, Ga., 1917-1920. He was a resident of Camden since 1920.

Pastor Weber had served as secretary of the Georgia Synod, president of the New Jersey Conference of the Pennsylvania Ministerium, president of the Lutheran Pastoral Association of Camden County, and president of the Camden Interdenominational Ministerial Association, and on various committees of the New Jersey Synod. He was a delegate to three United Lutheran Church conventions.

Surviving are his wife, Martha; a son, the Rev. Carl W. Weber, pastor of St. John's Church, Mayfair, Philadelphia; a daughter,

Mrs. Kathryn Finkbinder, of Haddonfield, N. J.; two brothers, Philip, of Avon Park, Fla., and Clarence, of Perry Point, Md.; three sisters, Mrs. Lyda Marsh, of Jasper, Fla.; Mrs. Nelle Schisler, of Falls Church, Va., and Mrs. Lena Nickels, of Latrobe, Pa.; and four grandchildren.

Funeral service was conducted Dec. 8 in Epiphany Church, Camden, by Dr. Edwin Knudten, Dr. Donald Heft, the Rev. Floyd Paules and the Rev. Kenneth Shirk. Burial was in Harleigh Cemetery, Camden.

MRS. NANCY ADELAIDE TRABERT, 85, widow of the Rev. Earnest Trabert, died at Los Gatos, Calif., Nov. 27. She was a native of Minnesota. Her husband, who died in 1955, was pastor of St. Michael's Church, Berkeley, 1918-44, and a former president of the Synod of California. Funeral service was conducted Nov. 30 by the Rev. Clarence Crouser, of Grace Church, San Jose.

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IN CONCLUSION

THE PHONE jangled all afternoon in Edgar Brown's office in New York, and calls spilled over into *The Lutheran* office in Philadelphia. NBC called, also WOR, *Newsweek*, and various magazines, newspapers, radio and TV stations wanting information about plans for ignoring Christmas in 1961.

The ULC Department of Press, Radio, and Television had recognized the news value of "Worship Notebook" in *The Lutheran* of Dec. 6 ("No merry Christmas this year") and put out a release for publication Dec. 4. The *New York Times* had the story on page 1 with Dr. Brown's picture, the *Philadelphia Bulletin* the same.

The *Washington Post* had a UPI story under a four-column head, *Minister urges churches to ignore Christmas . . .* And so on across the continent, ending Friday night with a Frank McGee-Edgar Brown "Here and Now" interview on a TV network.

THE BASIC idea was fairly routine—ministerial hand-wringing about commercialization of Christmas. Of course merchants are in business to sell things. The weeks before Christmas have become their best season. They push as hard as they can. Many church people are unhappy about a Christian festival being used for sales promotion. Dr. Brown, with his skill in stating opinions sharply, expressed this resentment in a manner that got attention.

Banning Christmas is not new. The Puritans did it in England by an act of parliament in 1644 because they considered the festival an unholy brawl. Celebrating Christmas continued to be a crime until Charles II came to the throne. There has been a wild mixture of the

sacred and secular in Christmas ever since the church began in the 4th century to try to take over the pagan winter festival and make it a Christian holy day.

Brooks Atkinson, drama critic of *New York Times*, used his space in *Times* on Dec. 8 to comment on Brown's "disgust with the commercial of Christmas." He said that "Dr. Brown would probably agree that Christmas always have a split personality. Historically, the pagan aspects of the season are more ancient than the Christian religion."

Mr. Atkinson said that "it is possible that the religious aspects of Christmas are more generally recognized in the 20th century than at any time since America was colonized. But the timeless human pressure for a celebration during the winter solstice cannot be resisted." He said "it is not the pagan aspects of Christmas that are distasteful. It is the cynicism, huckstering and the greed."

HUCKSTERING won't vanish at the sound of a two-page blast in *The Lutheran*, even though the blast was multiplied a thousand times when echoed by the newspapers. We are all involved in an industrial-commercial complex which we call the American way of life. Other people of the world seem eager to experience the affluence of this way of life even though they are skittish about the political and social system that helps us get where we are.

But maybe there's time at Christmas to remember a Child born in a cattle stall who never became affluent. Faith, hope and love are the treasures he brought, not for sale at any price you can ring on the cash register. —ELSON RUI

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